2:Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

846 herself was not allowed out after sunset, but if she should have to go, "she takes a burning coal with tongs out with her, after leaving a broom near the baby to use in defending himself against the devil."

854 The baby's clothes were taken from the line before sunset. They were first held over the fire before they were put on the baby. During the whole first year the clothes were not turned inside out, nor were they pounded when washed by the customary *buhalka* (paddle). If this should be done, the baby might be afraid of thunder. Furthermore, the water in which the baby had been bathed could not be thrown out after sunset.

854 757 If a child became sick, "the first thing was to warm him, for he might have caught cold." Then he was given some home remedies prescribed by the *babi*. If the child did not then recover, the parents tried everything they knew, hoping that after some time "everything bad would pass away." In case the child grew worse, they called some of the neighbors or some old woman to come to see him. Only in very serious cases, when the peasants became convinced that nothing could help the child, would they carry him to the doctor. The reason for taking the child to the doctor was to save the extra fee charged for a home visit. Finally, "if God has given the child some more days to live, then the child will recover; if not, then his days are finished and God wants to take the child." (It is no wonder, then, that in Bulgaria 123 out of every 1,000 infants born in 1941 died during their first year of life. Although this represented a decline from the 1938 figure of 144, it still is more than two and one-half times the rate in the United States, which was 46 in 1941.)

● [165]

758 The care given to a sick adult differed somewhat from that given to a sick child. When a person had been ill for a long time, his relatives went to the priest for holy water called *babina voda* (old woman's water) by the less respectful peasants. Sometimes the family let the sick person drink some of this water, but this practice was falling into disuse, "for the young people do not believe in it." I was told that very few believed in the curative power of the icons; but if a sick person should happen to, he was carried to the church to kiss the icon.

2: Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

Prayers were also believed efficacious. As soon as a person became sick, his people prayed to God to help him and cure him. In addition, the priest prayed for the sick individual in the church (or in the home if the sick person could not go to the church) asking God to cure his servant from such and such a sickness and to give him peace. Candles were burned when the prayers were being said, but the burning of these candles was not supposed to have any curative power. "This service is performed more for the old people and although it is said to be *vetur rabota* [plumb foolishness], yet many times it helps the sick to recover. Nowadays people do not believe in God and this is why many people die, and also that is why life in general is as it is, so heavy."

In looking for the causes of illness the peasants also turned to the Almighty who, it was formerly believed, sent sickness as a punishment upon individuals for wrongs they had done. While many people in 1937 had the same attitude, there were some who accepted the germ explanation. But even some of these, if a sickness dragged on and on, suspected that God might be meting out some punishment, germs or no germs. Here was the way they so often put it: "And God has the right to punish the people, for now they have begun not to believe in him and not to listen to him. Now the people are forgetting God and are with the Devil."

The villagers knew the names of only a few diseases and classified all illnesses under one of these few. The worst disease was the "plague" (typhoid fever), then tuberculosis, *sharka* (pox), scarlatina, and finally, "a bad cold." The doctor used a more scientific classification in listing the causes of death. Her report for 1936 showed that thirty-three people died within the year. Diseases accounting for four deaths each were tuberculosis, nervous disorders, and pneumonia; those accounting for two deaths each were scarlatina, whooping cough, diphtheria, cancer, heart disease, old age, and childbirth (mother); those causing one death each were childbirth (infant), typhus, erysipelas, bronchitis, diarrhea, digestive ailment, and accident. Her scientific approach did not necessarily mean that the doctor's recovery percentage was very high, because patients were brought too late for proper treatment. Therefore the peasants said: "And

2: Sanders E-5 (no date) 1949 EEl Bulgaria EEl

CHAPTER VII

PARENTS AND CHILDREN

"ARE children gods or kings that older people should tremble over them?" was the way one village woman reacted to what she considered the newfangled ideas of child rearing taught by the village doctor. Another woman said to me, "Why should so much be made of children when there is no sense of their living in such a heavy life?"

These attitudes reflected themselves in the statistics of infant mortality, which were given in Chapter II but deserve repetition. Back in 1926 one out of every five babies born alive died during its first year; this figure had fallen to one out of every eight in 1941, but was still much higher than the United States rate of one out of twenty-two. But the birth rate too has been falling. When I first went to Bulgaria in 1929 I found village after village where 45 babies were born annually for every thousand people. This number has fallen to around 30 for Dragalevtsy and 21 for Bulgaria as a whole. The United States rate was about 23 in 1946.

Childhood was a period to live through, not especially to enjoy. Bulgarian peasants, if they ever had given thought to it, would probably have agreed with the results of some of the American studies which suggested that childhood was not necessarily the happiest time of life. In Dragalevtsy it was, in fact, the period of greatest uncertainty and insecurity. The Dragalevtsy child early learned the basic principle of action: if you want to stay out of trouble, keep out of the grown-ups' way. The child's greatest errors were those of commission rather than omission.

"Children are the wealth of the poor. They are for God and for the peasants and so why should we worry about special care for them?" said one woman who realized that the townspeople had smaller families in spite of greater comforts. Her statement also showed how her

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Though certain items referring to Art. 124 and 145 are disputable, it seems that the Bulgarian government had some ground to insist upon its claims being taken into consideration, yet all the delegates of the Allied Powers did when the protocol of March 21, 1923 which settled the mode of payment of reparations was signed, was to divide into two parts „A" and „B" the total sum of 2,500 million gold francs claimed from Bulgaria, decreeing that 550 millions bearing 5% interest, labelled „A" share should be payable in 60 annuities, the first of which was fixed at 5 millions and was to increase gradually to 43,396,336 in 1934 and continue at that rate until 1983, while the remainder, amounting to 1,700 millions would stand over until 1953 without interest when such sums as Bulgaria had a right to claim would be deducted from it, though the Bulgarian counterclaims largely exceeded this figure.

Apparently little consideration was paid to Bulgaria's condition, to her having been amputated of her wealthiest provinces, to the utter exhaustion of the resources of the peasantry which had bravely shouldered single-handed the whole burden of the world war, and beguiled by the transient prosperity of a section of the population engaged in the cultivation and trade of tobacco which prospered exceedingly during the years 1919 to 1923, owing to the elimination from the European markets of Greece and Turkey as producers of Oriental tobacco, while engaged in fighting each other, and which trade is reckoned to have brought an inflow of some 4,000 to 4,500 million leva to Bulgaria during this period, the delegates of the Allied governments proceeded to bleed Bulgaria white.

Indispensable public services such as education and hygiene[1] were ruthlessly curtailed, the upkeep of railways

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[1] The rate of mortality from tuberculosis in 1928 was 30·53 per 10,000 in Bulgaria as against only 8·28 in Great Britain.

000 work of Vrbanic, who goes back to the census of 1888.

S.P. B. 163 [162] He[1] presents the following results:

Among the Bulgars the number of men is 1,000 for every 965 women; the males show an excess of births of 54.2%; the ratio between single persons to married persons is for men, 53%; for women 41.9% (4.4% widowers). The birth rate is 36.36 per 1,000; it is below that of the Serbs; on the contrary, the death rate is less than among these, only 18. (compare the figures given above in Section 31). In Bulgaria S.P. B. [165] very few infants die during the first year. They have the lowest infant mortality of any among the South-Slavs /203/ (8.3% only, against 15.4% in Dalmatia, 16.3% in Serbia, 21.2% in Croatia). As a result of this peculiarity, the coefficient of the excess of births over deaths is, if Jirecek is to be believed, as favorable as in Serbia, it represents 1.83. For the years 1881-1887, Sarafov found an increase of 1.85 (during this period there were born 100 boys for 89.7 girls); for the period 1890-1900, the coefficient was, it seems, slightly less. More recently, Iurkevich suggested the figure of 1.5 for the north of Bulgaria and of 1.2 for the south.

S.P. B. 161 According to Popov, the population density is 38.8 inhabitants per square kilometer.

S.P. B. 795 From the religious viewpoint the Bulgars belong to the Eastern Orthodox Church. They have a church of their own whose head, called The Exarch, lives at Orta-koi (now Ivailovgrad) near Constantinople. Along with the Orthodox majority, one finds two dissident groups. The first of these is the Catholic Bulgars, or Paulitians (Pavlikiani). They speak the eastern dialect and live in the districts of Nikopol, of Svishtov, in seven villages in the outskirts of Plovdiv (Philippopolis). There is also a Catholic community at Berdavski Geran, near Byala Slatina, and another, that of Gostilia, near Oryakhovo (district of Vratsa). All of them originated in the region of Plovdiv or Philippopolis, which was formerly their center. They formerly composed a whole series of communities between Plovdiv and /204/ Nikopol. It is from these that there came the colonies of Bulgars who settled in Hungary (Vinga, Besenov), and who are Catholics.

S.P. B. 795 101 Another rather sizeable section is composed of the Bulgars who, under Turkish domination, embraced Islam. They are called Pomaks.

[1] [i.e. Vrbanic . . cit. 116, p. 125 -- Analyst]